This issue full of typographical errors

BLUE GRASS BLADE

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CHRISTIAN SCIENCE

TS FOLLIES AND FOLLACIES

A T Parker
High and Ashland East Side Sep08

To Call it a "Science" is to Commit a Literary Crime Against the Dictionary

(By Channing Severance).

What is Christian Science? Only another branch on the tree of superstition.

Christian Science is an effort to still further prolong the bondage of the human mind to the Bible and to keep it tied hard and fast to the Holy Scriptures by claiming new discoveries in its doctrines that enable one to live in defiance of natural, physiological laws, and to insure health and strength from spiritual sources.

Christian Science as expounded by Mary Baker Eddy is a religious humbug, a fake and a delusion. It is a lot of unsupported affirmations resting on Bible nonsense, or emanating direct from her mind, without basis or backing of any kind. To call such trash "science," as appears in her book Science and Health with Key to the Scriptures is to grossly misuse that word and to commit a literary crime against the dictionary. And yet this dull and wearisome volume of tantological pharses and platitudes is put forth as the foundation of so-called Christian Science. Genuine science has no prefix, the word stands alone, and is knowledge of facts and forces never separated from material things and demonstrated realities. Genuine science never goes back of material phenomena, for the good and sufficient reason that it cannot but along comes Christian Science, that bogus article, and through it we are given a lot of imaginary nonsense labeled "spiritual facts" and asked to believe them because presented by Mary Baker Eddy who says she found them in the scriptures. It is asking too much, and when you see any person dealing with infinite spirit called God, souls, spirits and spiritual things, put it down then and there that they are playing with the imagination, for knowledge has no connection with anything of the kind, and is always limited to the revealments of our physical senses.

There is no such thing as spiritual science; but there is a lot of spiritual guess work, which, when expressed in words, may amuse credulity and have a certain fascination for those people who despise matter, and are vainly trying to get outside of Nature; but none of them seem likely to succeed in the near future. In order to get into spiritual conditions that Christian Science is forever talking about, you have got to die, and no one knows that you will after death.

We are now living in a material world surrounded by material things, and to be constantly despising and condemning them is little short of imbecility. Yet this is the work that Christian Science is trying to do, and it has already got a following that has led an eastern prophet to assert that in 20 years there will be only two Christian sects, Christian Scientists and Roman Catholics. But should this come to pass, it will demonstrate nothing, only the fact that child-like credulity predominates in the minds of the masses, who have been Christ crazy for 1900 years, and as prone to follow some leader as a flock of sheep is the bell-wether. Churches are not the resort of thinkers, they exist for believers, and their object is to keep the minds of the masses stupified, so they can be easily controlled by governments and be kept submissive to authority.

When you find a mind that can be tied to a string of words which it keeps repeating and dwelling on, like "all is good; there is no evil; the truth shall make you free," or the ones that Roman Catholics play on while counting beads, "Holy Mary Mother of God," you will find a mind that has little conception of rational thinking and still less desire to indulge in it. So don't look for sense or sanity in any devotee to superstition.

Now what is the first fool thing that Christian Science does? It is to deny the existence of matter, and to affirm that all is God and all is good; and then it proceeds to condemn the use of the senses, the only means we have of getting ideas into the mind and of knowing anything at all, for, as Lacke declared and every thinker knows, all ideas originate in sensation (or felling) and reflection. So innate ideas have no existence, and you get all you have from external surroundings.

The senses, are the only open avenues to the human mind, and yet Christian Science is so absurd as to talk about closing them. Now let us take this foolish assumption that matter has no existence and the only real thing in the universe is God, and he, she or it, is always invisible. If we know anything we know that matter is a reality, and realities cannot be destroyed or obliterated by the use of words, the means taken by Christian Science to accomplish that impossible effort.

Reason tells us there is nothing in the universe but matter, and because it has protean forms and is ever in a state of mutation, no greater mistake or absurdity was ever proclaimed and defended than its non-existence.

Everything that we see and recognize today thro' our senses, is real and actual, though tomorrow, through chemical changes and natural forces working beyond our comprehension, this whole earth and every physical organism on its surface, might be converted into an invisible gas, that would not destroy matter nor disprove the reality of its component parts; and the same forces that disintegrated it could and would in time, through inversion make it again apparent to human senses.

There are many material things we cannot see with the naked eye, and to limit matter to what we can see, as the opponents of material substance seem to do, is just as absurd as the complete denial of matter. Matter visible to sight and tangible to touch is composed of real entities, and the highest faculty we possess tells us these entities are molecules composed of monads or ultimate indivisible particle, for you cannot make anything out of nothing, and matter must have a starting point even if our limited senses cannot see and handle it.

intelligent reflection convinces

Intelligent reflection convinces verse but atomic particles, when everything is reduced to a final analysis, so whatever exists in the visible or the invisible, must be a combination of these atoms, or we have nothing but names and words that Christian Science people so delight in playing upon.

To talk about "spirit" as the only reality in the universe, and to assert that such a thing exists without a material basis is to prostitute the intellect to raw and rank superstition, to discard common sense and take up with absolute folly, and to depart from all standards of thinking that have any value. It is a difficult thing to argue with people who renounce the use of reason, for without it there is no standard by which to reach conclusions that rest on a solid foundation.

What result or satisfaction can be found in trying to reason with the Christian Scientist who wrote these words and stands by them? "There is no reality in evil; there is no reality in matter. The spoken words brings things to pass or bakes them manifest." If these words contain one particle of sense, it is beyond my capacity to discover it. If there is no reality in evil why does the Bible on which Mrs. Eddy builds her science assert that the Lord creates evil? If there is no reality in evil, by what kind of vision, or process of thinking, can one see good in the recent earthquake in Italy? And if evil which don't exist, is made manifest by the spoken word, who spoke the word that made the earth quake in response, and snuffed out the lives of more than 150,000 people? I look into that grave over there which received 1,300 dead bodies, with the mind's eye, and see them covered with quick-lime to prevent a contagious epidemic, and repeat after this Christian Science instructor, "there is no evil; all is good," and then wonder whether an idiot or an insane person can express such thoughts. Leaving for now the denial part of Christian Science let us look at the affirmatory part. "All that is real is good; the rest is only seeming," declares this exponent, "and we deny evil because the all is good." Now what is the "all" with the Christian Scientist? He tells us it is God, a mere name that carries no meaning to any mind if there is no such thing as matter, for apart from matt r in some form nothing can be seen or imagined. If you think there can be, make the effort to conceive of an immateria spirit and tell how you comprehend such a thing.

Again says this writer, "we teach that God is, but no proof is offered except inner feelings."

Why is no proof offered we naturally ask, and what do such teachings amount to without proof? Are they anything but mere assertions, and if not what are they worth? Continuing, we read, "we do not give or expect proof about God or the source of things. We do not give proof that God is all, God is good, God is spirit, but we say as a matter of experience, as a result of believing it, we attain knowledge and power." In other words, Christian Science assumes that God exists, then builds the science on this assumption, and asks the world to accept the whole business through belief.

Real science does not do business that way, and it never uses the expression, "we believe." It proclaims knowledge and produces the facts to prove it, and that is the difference between the genuine and the spurious, or the Christian article.

Now let us pursue the denial of Christian Scientists a little further, that matter really exists. We stand between two eternities of time—a beginningless period behind us and an endless one before us. We behold a material universe that never could have had a beginning, for out of nothing something could not have come; and while these visible bodies which occupy space, may not have always presented their present appearance, to deny their existence and reality in some visible form, is to stultify reason and express the most absurd claim that ever fell from the lips of a human being. To deny the existence of the only things we have any knowledge of, is a solecism that no sane and rational mind could be guilty of, and yet Christian Scientists rise up, inflated with hot air and egotism, to proclaim the obsurdity that matter has no existence, making themselves by so doing fit subjects for laughter and ridicule, if they receive any notice at all. Think clearly for a moment on what it is to deny the existence of matter, when we never had a thought, an idea, a comfort, a pleasure, or a necessity not due to matter and material things. We were born into a material world, by a material process, we exist in material conditions; we prolong life on material things; we think through material machinery, and we never had a thought, and never can have, that our material environments do not insure. We can have no conception of anything not suggested by and through our senses from matter in some form. Why, every spirit-world (which believers in such places have built with their imaginations) has been nothing but a duplicate of what has been impressed upon their senses by their material surroundings here on this despised earth, which is hardly good enough for a Christian Scientist to walk on, so completely perverted are his desires and longings, that keep him trying to enjoy an imaginary existence among imaginary things, which he terms spiritual. But his real body of flesh and blood, nerves and bones, holds him in check and compels him to obey physical laws, though he holds them in contempt and tries to deny their existence. His theories are amusing to talk about, but they don't work in practice, and he has to come right down to gross and tangible things and live precisely as all unbelievers live. Though claiming that Christian Science rises above the evidence of the corporal senses, he still is and must be controlled by them. He claims that hunger and cold are not realities, but only seem to be, and yet this brilliant scientist seeks to avoid them, and invariably resorts to the same means as do other people.. No matter how foolishly he talks and writes, he ACTS just as we do, because he has to, when it comes to actual living. He pursues the great American dollar like the rest of us because it SEEMS to buy what he seems to need; and as it is easier to think you are riding instead of walking. I notice the founder of this great and wonderful science has an automobile, in which she thinks she rides and seems to get pleasure and enjoyment, though she and her devoted followers keep up the same old play upon words: "There is no reality in matter."

Now let us view the denial of pain, which is as persistent with them as it is foolish. Flesh and nerves cannot be injured without causing pain, and to deny that pain exists because our bodies do not feel it only through the nerves that reach the brain, where centers mind and mental impressions, is a specimen of perfect and absolute folly, for pain originates in matter and is felt by mind through material nerves. This is always the case, and whether matter has power to feel in our feet or not, it does have in our head and brains, and there we get it good and plenty at times. As we know nothing of minds not dependent on brains, and pain is never realized only through nerve communication with the gray matter termed brains.

I proclaim this fact, and demand proof to the contrary, that while consciousness is an attribute of matter known and defined as brains, matter DOES feel pain. When consciousness is destroyed, some material change occurs that prevents further feeling in the brain, or of mental action, but what consciousness is, no one knows; and if it exists after leaving the body, there is no evidence to be found, and such a fact is not known. I hold to the theory that consciousness is a property of matter found only in organized forms, and if it is seen or found elsewhere, the whole scientific world will gladly receive the knowledge from any source it may come. Mark the word used —knowledge—for belief carries no weight, and counts not. If there is no evidence that mortal man has a mind after his body is destroyed, or what is termed

Continued on Page 4.)

Ireland Explains Fairbanks Incident

Archbishop Says Methodists in Rome are Proselyters

An Associated Press dispatch from Chicago, Feb. 8th, says:

The following statement was offered to the Associated Press by Archbishop Ireland:

"People in America may easily misapprehend the circumstances in Rome which led the Vatican to refuse an audience with the Holy Father to Mr. Charles W. Fairbanks after he, a former Vice President of the United States, would have made a public address before the Methodist Association of that city. Most likely, Mr. Fairbanks, himself, did not fully realize the meaning which the Romans would attribute to his address.

"It was not a question of Mr. Fairbanks being a Methodist or going to a Methodist church in Rome for Sunday devotions. It was a question of appearing to give the fullest approval of the work of the Methodist Association in Rome. American Methodists in Rome are active—and I may say—pernicious proselyters. The Methodist Association is not in Rome to serve and meet American Methodists, but to pervert from the Catholic faith all those upon whom they can bring influence to bear.

"I was in Rome last Winter and I made a very particular study of this Methodist propaganda. It has gone so far that Catholics have organized the Society for the preservation of the Faith to fight against it.

"The purpose of the work of the Methodist Association in Rome is confessed openly. The means employed are by no means honorable. They take every advantage of the poverty of the poor of Rome. The books circulated and displayed in the windows of their book stores are slanders against the Catholic faith, the Holy Pontiff at Rome, and a misrepresentation of the whole Catholic system. The success of the movement is far from adequate to the efforts put forth and the money expended. They don't make permanent Methodists of Italian Catholics. They may possibly detach pupils from the Catholic Church, and this means from all Christian things for Italians.

"Now a public address by a former Vice President of the United States before the Methodist Association can have no other meaning in the eyes of the Roman public than the approval of America on the propaganda of the Methodist Association. Had the Holy Father, guardian of the spiritual interests of the Catholic church of the world, smilingly welcomed Mr. Fairbanks to an audience on the following day, in what other position would he appear to be than giving his approval of the propaganda of the Methodist Association in Rome before which the address had been given?

"It was simply impossible for the Holy Father, in his official position as a Sovereign Pontiff of the Catholic church, to do aught else but to say politely to Mr. Fairbanks: 'I cannot receive you and accord you the honors due you in all other circumstances as an American and a distinguished representative of a great Republic.'

"I repeat that I am most willing to believe Mr. Fairbanks did not catch up the full meaning, in the eyes of the Roman people, of the address he was to make to the Methodist Association.

"One arm of combat which those Methodists employ in Rome, as I know from personal observation, is to create the impression that Methodism is the great faith of the American republic, and that the Catholic church is merely an Italian institution.

"There are in Rome Protestant American churches for the benefit of Americans that put forth legitimate efforts, mind their own business, and make no war on the Catholic church. What I have said of the Methodists in Rome does not apply to the other churches there. I have in mind the Protestant Episcopal chapel, on the Via Nazionale, and its former rector, Dr. Nevins, a man whom I was pleased to call a friend, and whom I was always glad to meet.

"I shall leave for New York tomorrow, and I shall be pleased to answer the Methodists here or in the East at any time. I cannot make it too plain that I am not attacking the entire Methodist church, but merely the Methodist Association in Rome. I am not too old to enjoy a fight when the occasion requires it."

Comment:

Go it, ye Holy Ones of God! Fight, kill, slay,—the sooner you make mince-meat out of the other, the better for all the rest of the world of men. Heaven will be a hot community if the elect of earth carry on there as they do here. O! the strut of these paraders of peace and good will among men! How sweetly do Christian brethren dwell together in unity. Would that I had the satire of Kidder or Clark to do full justice to this account. It is only on rare occasions that the Pope will give audience to a visitor who has first called upon the king, and then he is as sour about it as acetic acid.

But to think of "Our Charley," of buttermilk cocktail remembrance, speaking at a Methodist meeting before making his obeisance to "Papa." Outrage! outrage! What's the use of bein' God if you can't be first, even in a little thing like this. . .

Fairbanks was told beforehand if he wanted to visit the Pope, he should do so before he recognized the Methodists, but he said that he had already promised to speak and would keep his engagement, but that was the death of all of his hopes, of even beholding the face of "God upon earth."

Well, for this much Americanism, all honor to Charley, and were he here, I would offer to set up the cock-tails.

In the face of the mortal offense he had committed, and with the prospects ahead of a sure turn-down, Charley had the courage to apply for a visit, but the Pope said: Nay, nay, my dear Gaston! There is but one "first" here, and you've gone first once too often. And Charley said he "didn't care," and then the news went 'round the world; and then old Jesuit Johnny Ireland spread himself through the American newspapers; and then old Methodist Bishop Cranston, who advised converting the Chinese by firing salvation into them, in the shape of bullets, took it up, and spread himself out, and the others followed,—and oh, my! What a holy hell of a time they're having!

But one very important thing this squabble reveals—the Protestants of Rome are encroaching rapidly upon Catholic preserves, and poaching a lot of good game. With a Jew for Mayor of Rome, and Free Masons and Infidels in political control, and funny papers spread before the people caricaturing the Pope, and Socialists chasing holy students to their holes, like the pagans of old chased early Christians to the Catacombs, and Protestants pushing proudly ahead, verily, verily, these are tough times for that dear old soul, who, invested with the power of God, and clothed with the livery of heaven, and the magnificence of the sun, still keeps a turkey-cockin' on the Tiber.

J. B. W.

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TO THE SUBSCRIBERS OF DR HAUSMAN'S BOOK.

Early in January we published in the Blade a notice to the effect that we were then in a position to complete the publication of Dr. Hausman's book, "The Origin and Destiny of Man," and that the book would make its appearance during that month. Sometime during the week following the publication of the notice we were served with papers by the Sheriff of this county citing us to appear in the Circuit Court to answer a suit filed by Dr. A. Hausman, through his attorney, one John R. Charlesworth, asking for $3,000 damages and that a receiver be appointed to take charge of the book and settled an alleged partnership between Dr. A. Hausman and James E. Hughes. We did not believe then that Dr. Hausman had authorized the filing of the suit. Inasmuch as it followed the sending out by Charlesworth of certain affidavits and circulars attacking the publisher of the Blade, the filing by him of a suit for $725 for alleged services rendered by him while in our employ, and the attempt to have issued an attachment placing in the hands of the Sheriff our entire plant, which was thrown out of court for lack of a bondsman; the writing by him, as an attorney, of letters to a number of supply houses that we were insolvent and advising them to protect themselves, we looked upon the Hausman suit as a part of his scheme to injure us in the community. Color was lent to this belief by a notice of the suit being "played up" in the daily papers, with flaming headlines three days before the papers were served. The matter was placed in the hands of our attorneys, Hunt, Bullock and Hunt, who went into court and asked that the usual bond for costs be required. The court granted the motion for bond, allowing thirty days for its filing.

In the meantime, we wrote Dr. Hausman, and are glad to publish his reply below. We take it for granted that the proceedings in the court will stop, as it is very doubtful if anyone can be found in the community who would go on Charlesworth's bond. (It cost us $80 to do it once). Work on "The Origin and Destiny of Man" will be resumed at once, and it will be ready for shipment in two or three weeks.

Alameda, Cal., Feb. 6, 1910.—Mr. James E. Hughes, Lexington, Ky.—Dear Sir:—Your favor of January 28th came to hand and I trust you have received in the meantime my letter in which I stated that the suit for damages was brought without my knowledge and consent. It is true I gave Charlesworth a power of attorney, but not as a hostile measure against you. Nothing was said in it about an action for damages and the clause about the receiver I considered a provision for an emergency in case you were unable or unwilling to finish the book and could not agree with Charlesworth about the course to take.

When Charlesworth published a notice that he had nothing at all to do with the book and letters began to come in complaining that the writers had sent money and had received neither receipt nor book, I naturally felt somewhat indignant, because I had been advised by Charlesworth that it was doubtful whether the book would be finished, and wrote that I considered it no more than right that he should guard my interest. For that purpose I offered him power of attorney, asking him to make it out in the necessary form, relying on his discretion and without an intimation of a suit.

Concerning your proposition to turn the matter over to one of the parties mentioned in your letter, that would be satisfactory to me but would it not require legal proceedings to rescind the power of attorney? The sole object in signing the power of attorney was to have my interest represented, because I cannot attend to it and am liable to be called out of town at any time, but I had no thought whatever of bringing a suit.

You can easily understand how impossible it was for me to judge the merits of the case impartially with only one side of it presented.

I regret that Charlesworth has seen fit to bring that suit; any arrangement permitting the completion of the publication will be satisfactory to me.

Yours very truly,
A. HAUSMAN.

SOME REVISED SELECTIONS

In turning to our scrap book we find ourself in possession of the following. They will be principally selections from the writings of Ingersoll and other great Liberal thinkers and writers, and of that class which cannot be repeated too often, and in some cases we have either added to or taken from the original, but don't claim to have made any improvement on them.

The Bible says return good for evil, but that is, simply a premium on wickedness, and we get enough of that without paying any premiums on it. I cannot put a man under obligations to do me a favor by doing him an injury.

The word God is simply born of our ignorance. We go as far as we can, as far as our intelligence will carry us, then the rest of the way we call on God. Our present version of the Bible is called the revised edition. Think of man revising the inspired word of God. In the New Testament we are told to seek for immortality. It tells us also that God alone hath immortality, so when we find God and find out what and where he is, we can safely say we have found immortality.

Ministers will ask, is it possible for God to forgive man; but we, after taking a view of the case, ask is it possible for man to forgive God. How could a God accept his own sufferings in justification of the guilty. That would be a complete subversion of all ideas of justice and morality. A God could not make a law for man, then suffer in the place of the man who had violated it, then say that the law had been carried out and duly enforced.

The Bible renounces religious liberty in toto. All it says upon that subject is "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Ingersoll says that a good baptism is all right so long as you have plenty of soap and a linen towel.

The truth we find to be is this. Most Christians are better than their creeds, most creeds are better than the Bible, and most men are better than their Gods.

Again Ingersoll says, "Religion can never reform mankind, because religion is slavery. It is far better to be free, to leave the forts and barricades of fear to stand erect and face the future with a smile."

Suppose that an infinite God does really exist. What can we do for him? Being infinite he is conditionless. We cannot injure or benefit a conditionless being.

According to the Synotics Christ taught that if you would forgive others, God would forgive you, but according to St. John Christ taught that the only way to get to heaven was to believe in him and be born again. But we can tell Bro. John that one birth at a time is all we can stand until times get better and the tariff question is settled.

Ingersoll says, if we have a theory we must have facts for the foundation, we must have corner stones, I have a theory and I have four corner stones. The first is that matter cannot be either destroyed nor annihilated. The second is that force cannot be destroyed or annihilated. The third is that matter nd force cannot exist apart. No matter without force, no force without matter. The fourth is that which cannot be destroyed could not have been created. That the indistructable is the uncreateable. If these corner stones are facts it follows as a necessity that matter and force are from and to eternity. That they can neither be increased nor diminished. It follows therefore that nothing has been nor can be created. Therefore never has been or can be a creator. There is no intelligence without force and no force without matter. Consequently there could not by any possibility have been any intelligence or any force back of nature. It therefore follows that the supernatural does not and cannot possibly exist.

Epicurus says Why should I fear death? Why should I fear that which cannot exist when I do? If I am death is not, and if death is I am not? But of all things the fear of death is the most dreaded by the good Christian. It seems that he is afraid to live and afraid to die. Afraid to think, afraid to try. Afraid of heaven, afraid of hell, afraid to read, afraid to tell, afraid to laugh, afraid to cry, afraid of truth, afraid to lie.

His life is spent in dread and fear
Then dies at last without one cheer.

JOEL M. BERRY.

THE FRENCH REVOLUTION

(By Harold Banning).

Religionists have always boasted of the value of religion and even Voltaire thought a God was necessary to society.

But Voltaire died before the French Revolution had demonstrated that a godless nation could thrive. No pages of history are so encouraging to Freethinkers as those describing this great mental awakening. In them we can see the birth of Freethought. We see a nation break the chains of political and religious slavery. From the lowest form of thought—god-worship, we see this nation rise and embrace the highest philosophy—Freethought. From a second class nati we see her rise until she made the world tremble. We see her producing men like Napoleon, Ney and Murat instead of cowardly priests and lazy monks. And all this in less than twelve years after the abolition of Christianity!

It is hard to name a more priest-ridden nation than France before the Revolution. In 1789 the church owned one-third of France and was rapidly adding to its possessions. The nobles owned one-fifth of France and were 'so acquiring more. So we can see that these two orders owned more than half of France.

The nobles were bad enough but when compared with the priests they appear quite innocent. In fact the lives of these priests are not fit to appear in print.

Had it not been for the priests both king and nobles would have been banished before they were. By using the words "god" and "divine right" the priests frightened the people into submitting to the most degrading slavery.

History has shown that any firm religious conviction will paralyze the energy of the most vigorous races and in France we can see the truth of this statement. Under Louis XV and Louis XVI France was a decadent nation. Her people were starving. Her armies were defeated. Her kings were fools and her priests were villians.

Fenelon who saw it all said that France was a "great hospital full of woe and empty of food." As the people were too poor to farm properly a failure of crops was a common thing.

As the priests and nobles rode along in their fine carriages they could look out and see women and children dead along the road, dead from hunger. These priests and nobles were always conspiring against the people.

History tells us how Foulon cornered the grain market saying the people could eat grass. Then it tells us how the people hung Feulon on a lamp-post with a nice bunch of grass in his mouth.

Even that "vacillating barnacle" Fafayette could not save Foulon, although he tried his best. Fafayette almost wept when he heard of Foulon's death and he was probably the only man in France who grieved over the affair. Does this grief speak well for Lafayette?

It was a common event to find whole families dead along the country roads. But the priests and nobles would not let up on their taxes or open up their hunting parks to be cultivated. Behold religion's work! But all things must end and religion had lived too long.

In the little town of Arras lived a young lawyer named Robespierre. In the great city of Paris lived another lawyer named Tanton and hiding in the slums of that city was a physician named Marat and these men were thinking and working and France was thinking too. Finally in 1789 the king was compelled to summon the States General which had not been assembled for one hundred and seventy-five years. This body assembled at Versailles and after a violent dispute declared itself the National Assembly. This year also witnessed the capture of the Bastile and the attack on Versailles. The National Assembly adjourned in September 1791 and was followed by the legislative assembly which was divided into three parties—the Constitutionalists,, the Girondists and the Mountainists.

The Mountainists were pure republicans and were led by Robespierre, Tanton and Marat. The other two parties were very conservative containing such leaders as Lafayette and Thomas Paine. Lafayette wanted more king, Paine also risked his life for the worthless tyrant Louis XVI.

Many of the Girondists wanted an impure republic. They all had a strong love for monarchy. Robespierre soon expelled these hypocrites from the convention.

Now began what the priests and aristocrats called "The Reign of Terror," but which might be called the Reign of Justice. The king was beheaded. The churches were closed and confiscated. Christianity was abolished. The images of the Virgin were replaced with busts of Marat. The cross was replaced with the "Holy Guillotine."

The priests and nobles had brought famine upon France and the people clamored for their blood. As a faithful servant of the people Robespierre was compelled to send them to the guillotine Thousands died under the knife and a few were perhaps innocent. But most of them were people of the Foulon type and their trials were certainly as fair as those granted the poor victims of the Bastile when the church ruled the land.

Robespierre was sent to the guillotine before his work was completed and with him died his brother Augustine and his brave "companion in glory" St. Just. His whole life was a protest against tyranny. From the schoolroom to Versailles his voice was always raised against the king. He left no estate, although the wealth of France had been at his mercy. But above all he left France a godless nation and she has lived up to that fine doctrine of Jacobins—no king on earth and no king in heaven.

Mt. Vernon, Ohio.

A Candidate for Governor

MARILLA M. RICKER

SEEKS GOVERNORSHIP.

Mrs. Marilla M. Ricker is Candidate in New Hampshire.

Dover, N. H., Feb 7.—By her extraordinary announcement that she is a candidate for Governor, Mrs. Marilla M. Ricker, suffrage leader, has started a whirlwind of discussion throughout the State.

Mrs. Ricker, who now is sojourning in California, sent her ultimatum to the politicians in a brief telegram just made public here. She is 65 years old, and wealthy.

Nobody believes today that a parent, killing his son, could possibly be of any immediate or prospective benefit to humanity, yet many, otherwise intelligent men and women, accept this monstrous doctrine as the basis of their faith and believe that once upon a time a loving and omniscient "Heavenly Father" caused his only son to be cruelly murdered for your benefit and mine!—Wettstein.

If dynamite cannot blow up a spirit, why doesn't some good and well-meaning spirit desiring to enlighten the world on spiritual things, present himself to some medical college for dissection, diagnosis and analysis, so that the world would know at once what constitutes spirits, and thus put an end to all doubts. Spirits are immortal, "you know," and such a spiritarian (in the sense of humanitarian) could, after such an operation, complacently soar, hover, fly, move, or walk back to his abode.

Nobody believes a watch, locomotive or an elephant can be made of nothing, yet the fundamental doctrine accepted by all Christians is that after death and disintegration they are re-made out of nothing. Nobody believes that infants are created without the aid of able-bodied human father, yet millions believe that such an event occurred in the distant past.—Wettstein.

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Freddy—"Yes, ma'am; two."

Teacher—"Only two? Well, name them."

Freddy—"The baseball season and the football season."

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MANY JOURNALS SPREAD CATHOLIC NEWS

CHURCH DOINGS HERALDED FAR AND WIDE

Editor of "America," in Cincinnati Times-Star, Tells of the Formation of Catholic News Bureaus

To Report in Unbiased Manner News Affecting the Church.

The Rev. Father Joseph J. Williams, the former Vice-President of the Boston College and one of the most prominent of the younger Catholic educators and publicists of the country, was in Cincinnati Wednesday. He was a caller at the St. Xavier school on Sycamore street, where he was the guest of the director, the Rev. Father J. Finn. Father Williams is one of the editors of the new Catholic weekly literary review, America.

"There are 340 Catholic journals in the United States, and this is the latest to come into the field," said Father Williams. "Thirty-five per cent ofthepriests already subscribe to our paper, and we are glad to say we have a good circulation inCincinnati."

"The biggest, for the population, of any Western city," added the Rev. Finn.

CATHOLIC DAILIES

Thirteen of them are Published in United States.

"It is remarkable that we should have about a thousand subscribers in Europe—people who buy an American journal to get the news of their own countries, because the governments often censor their own publications. Our journal is published for the purpose of running down rumors and establishing the facts wherever interesting questions as to the church, morals, etc., are involved. Of the 340 Catholic journals in this country 109 are foreign. There are 13 Catholic dailies in the country—all of them published in foreign languages. Seven are in French, three in Polish, two in German and one in Bohemian. The French people of the New England States are the best supporters of the Catholic press. They support 22 journals, the seven dailies being among them.

"Our journal, America, was established by the Jesuits. The five Jesuitical provinces in America and the one in Canada furnished the editors, as well as the finances. The six Provincials, or heads of these provinces, will meet in St. Louis Saturday to plan for the welfare of the journal, and I am now on my way there. Of the nine editors one is from Cincinnati, the Rev. Father J. J. Daly, S. J.

"Other Catholic journals have heretofore been hampered because they had to take their news out of the daily newspapers and from the various subsidized press associations. Our idea was to form an independent Catholic news bureau that would reach all parts of the world, and this we have established. We have already established 350 news bureaus in foreign lands. If anything of interest happens in any of these places we now have bureaus to get the real facts.

DEATH APPROVED

Ferrer's Trial Declared Fair and His Execution Just.

"The Ferrer case offers a splendid sample of the need of such an independent Catholic bureau for news. This man was one of the most objectionable types of the Socialist and Anarchist, but the regular newspapers did not tell of his black deeds. Despite statements to the contrary he was given a just and open trial. True it was a military trial, but it was a fair one. Witnesses testified that they saw him leading the riots in Barcelona and he was caught like a coward, trying to make his escape. Ferrer was not only opposed to government, but also to religion. Another man of his stripe, a Socialist named Bartoldi of Italy, is coming to America to speak for that party and we have looked up this man's uninviting record and when he lands here this report of the man will be of interest to Americans generally. We also placed our information in the hands of other publishers so that this objectionable form of propoganda may be met and overcome by the truth. This Socialism is against all authority, whether of church or State.

"We have also shown that the German 'scientist,' Haeckel, is a faker and have proof that he falsified certain drawing of embryros in order to wrongly sustain his theories.

NEWS BUREAU

Collects News About Men Opposto Church and Religion.

'Recently when the excommunicated Tyrrell died in England we were able to show the truth about this man. It was he who led the Modernist movement in that country and he was shown to be a man who would brook absolutely no authority. He tried to remain in the Catholic church when he was not a Catholic at all. We printed all the facts about him, even though some of them were not of the most flattering nature. So our very important venture treats not only with the current news, but also with literature, economics, education, science, drama and other fields.

"The Catholic church in the United States is growing steadily and rapidly. Plymouth Rock, where the Puritans landed, has been converted from a Protestant to a Catholic stronghold. The presence of a large number of Portuguese immigrants at Plymouth accounts for that. However, many people would be surprised to learn that a considerable proportion of the most noted old Puritan families of New England have been converted to the Catholic faith. There are about two and a quarter million Catholics in New York State and the New England States have a very large percentage of Catholics. In the West, too, there is a good growth. In parts of the South the progress has been slower because there are fewer clergymen there."

"Can you tell us anything about the new American cardinal that is spoken of in the telegrams?"

"No, and if I did know, I would not be in a position to speak."

Father Williams addressed several hundred pupils in the St. Xavier school and told them the story how one of his little friends, a boy of fourteen, had died in Jamaica, in obedience to orders to protect a gate from angry robbers, after the earthquake. "And so you, too, my children, should obey your superiors and protect the gate to your soul from evil attacks."

Comment—The above newspaper article is an eye-opener which every Liberal should ponder over deeply. According to this Jesuit editor, there are 340 Catholic journals in the United States of which 13 are dailies, all of which are printed in foreign languages. Americans can't read them and know what is being said. The stuff going into these foreign papers poisons the mind of the foreigner against this country. This poison wil trickle down through their children and their children's children. No effort is being spared to prevent the secularization of this country.

The latest move, as you see, is the starting of a new weekly Catholic review called "America," which, like all other Catholic papers, will be as un-American as Jesuitism possibly can make it.

Jesuitism is the most absolute of all one-man-government in the world, and never had, and never will have any use for democracy, but to destroy it.

The Catholic church is making a desperate effort to get this country. It is going to succeed to the point of arousing a mighty opposition. Then it will be "dog eat dog" among the Christian sects, and when they have both thoroughly disgusted the general public by making their hatreds and selfishness and superstitions obnoxious, then the day of Freethought will have dawned; for the trend of all progress is not toward prejudice and superstition, but toward enlightenment.

The conceit of Jesuitism is mountainous. For such an order blackened by inquisitorial history to assume to call its mouthpiece "America," is like unto the devil hanging on the skirts of Liberty and assuming to be her guide and sponsor.

The purpose of this new journal "America" is to run down every thing said publicly or privately against Catholic teachings, or Catholic intrigues, and make denial of it, no matter how true it may be. These denials will be reprinted in all of its 340 journals so it will reach every Catholic child in America. Thus it will be impossible for the Catholic devotee to get at the truth of what is going on. In his blindness he will believe just what his priests say.

This Father Williams in addressing a school, t lls of a little boy in Jamaica, who died while protecting a gate from angry robbers and admonished the children likewise to obey their superiors and die if necessary.

A real American boy wouldn't admit that he had any "superiors." He would say I have teachers, more or less wise, but no "superiors." But with such a system of mental enslavement the Catholic boy has little chance to be an independent minded man, which every true American ought to be.

There is no doubt but the Catholic church is growing in power, especially in the great cities, in which they determine nearly every time who shall be the city officials, and derive privileges no one else can get.

The court houses, city halls, fire, water, police and every other department are filled with Catholics, who must pay their regular tithes monthly to the nuns who come around, and the few Protestants whom they allow to get in, fear losing their jobs if they don't likewise contribute, so, with a smile on their faces and a curse in their hearts, they doggishly shell out.

With a still further advance to power, Rome can't help but show her hand and make herself obnoxious, and the time will come when there will be a clash. By that time Protestantism will be pretty well liberalized and civilized, but capitalists, politicians and the ignorant will flock to Rome. The money powers are now depending upon Rome to defend them against Socialism, or any other economic reform.

Oh! it will be a great fight! I would like to live to see it. There is no question about the result. Rome now has 13,000,000 in this country. When she gets 25,000,000 there will be something doing. Already she is pushing Taft, and pushing him hard, for an accredited representative to this country from the Vatican. Poor old Taft is in her toils. Rome elected him, and now she wants the reward, and he fears to deliver it. The Catholic journals are saying real mean things about him. He can't be elected next time without the aid of his old pal Pius. He is certainly in one hell of a fix.

But as I was saying there is no question about the result of the fight when it comes. Rome is not holding her own right in Rome, nor in France, nor Spain, nor even in Portugal and Mexico, nor in any other place, outside of hell, except in the United States.

Here is her battlefield. Here is where she lives or dies. In the great fight to come, Christianity with its gospel of love and peace and good will, is going to render itself generally disgusting. The fight will be chiefly a battle of words and ballots, with rioting in spots, but it will be a hot one nevertheless, and many a Christian noggin will be cracked. Both Protestantism and Catholicism will make themselves intolerable by their exhibitions of hate, selfishness, avarice and general cussedness. The common believer will see his leaders in their true light, and will cease to have anything to do with them. The great masses will emerge from this fight free men, and at last will dawn the era of reason and Freethought.

One more tantrum this disagreeable old granny of superstition must take, and then her mean and venomous old tongue will be silenced forever.

J. B. W.

At Easter millions worship in adoration of the resurrection and ascension into "heaven" of a man nineteen hundred years ago, yet nobody believes it coul l happen now.—Wettstein.

1909——1909

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(Continued from page 1)

death has taken place, then we know, in spite of Mrs. Eddy's discovery that matter cannot feel, that it DOES feel; and pain is a reality that defiies extinction by mental formulas that are dependent on vocal sounds in words.

I knew an old lady some years ago who had permited herself to be bamboozled with that brand of nonsense that denies the existence and reality of pain. One day she fell up the steps, badly hurting her shins, and to dispel the sharp and seeming pain, she began to work the denial formula, evolved from the mighty brain of Mary Baker Eddy: "There is no pain; there is no pain! I am not hurt; I am not hurt!" But she could not repress her tears, it seemed so real and genuine. So when I think of her case or any other where such tom-foolery is indulged in, reason reverts with satisfaction to the words of Holmes. Said he: "There is something positively insulting to the common understanding of mankind, in the metaphysical optimist's mode of conjuring away the evils of life. It cannot be asserted too emphatically that suffering is a real and positive element of our experience." And yet, while Christian Scientists deny this fact, they sometimes tacitly admit it, as did one not long ago in the columns of the Herald, who took myself and others to task for adverse criticisms on their efforts to make sin, disease, and death appear—mark the word—appear more and more unreal. As realities cannot be destroyed, the effort to make them appear, or to seem to be less real, is an effort to get into a fool's paradise, and you cannot make anything else out of it. Either we exist in a world of realities, or we do not. I am here to affirm that we DO, and to present facts that prove it, and I refuse to be side-tracked by any metaphysical jugglery with words, while in pursuit of the living truth, and in possession of facts that no shallow sophistry can invalidate or destroy.

We DO live in a physical world controlled by physical laws; we DO suffer pain from physical causes, and we likewise get pleasure from these same sources.

Now let us look about us a little, and as sensible people should, exercise our reason while we do so. There is a cause for everything, and if you hunt for it you will find it. If men and women are sick, something has made them sick, and that something will always be found, directly, or indirectly, in material sources; and I defy the world, though words are piled up higher than the dome of that costly church dedicated to Christian Science, in Boston, to produce any proof to the contrary. Though nine-tenths of the human race should bow down and worship Mary Baker Eddy because of the mental vagaries she has put forth, as millions now do Buddha and Jesus, the facts and realities concerning existence would remain unchanged, and the material would still precede mental action; for we all had a body before we had a mind, and our minds are never anything that physical conditions have not made them. The infant that enters this world comes with the machinery to produce mental action and to generate or acquire intelligence. But natural instinct to reach for the material fount and extract sustenance, is the limit of its capabilities as it starts on life's journey; and nothing in all nature's sentient products is so helpless, so limited in power and capacity, at time of birth, as a human being. This puny thing, incapable of thinking or harboring for an instant what Christian Science terms "mental error" in children and adults, is subject to sickness, and often is; and not having any mind, because none has been developed, we are compelled, if rational thinkers, to admit that physical causes alone have produced it. Mrs. Eddy's wild and weird theories do not fit the case, and reason rejects them with disgust, so far fetched and contrary are they to natural law. If children and adults are sick, and they often are, hunt for physical causes and you will find such if you find any. Sickness and disease in children and adults exist from some of the following causes: A weak constitution inherited from parents who violated natural laws; some physical injury; exposure to contagious diseases, hardships, and climatic influences, or improper modes of living. If you are sick, these are your hunting grounds for causes; and yet Christian Science ignores them and goes back of material things to find a cause with the imagination. Christian Science belittles and opposes the study of physical laws, and if there can be found in its teachings any plain and sensible instructions along physiological lines, I would welcome the information as to where they are. We are treated to such specimens of perverted reasoning as this: "Diseases are inverted mental images, miserable illusions unworthy of a moment's countenance;" and such talk passes as science in those who locate disease and sickness in the mind.

Pathology teaches the dissimilarity and the disconnection of diseases, and it does not go hunting them in the mind; and I will here present a fact and an argument which Christian Science cannot disprove or overthrow. The causes which produce rheumatism and gout, never yet produced that venereal disease that the sailors of Christopher Columbus introduced into Europe on their return from the discovery of America. And as this loathsome and repulsive disease never was and never could be produced by mental action, my argument that disease has a physical cause, stands in one case at least, invulnerable to attack.

Natural laws are too simple for Christian Science to deal with or to study, but if society ever escapes the ravages of syphilitic diseases, it must study those laws, refrain from their infraction, and be governed by physiological discoveries. Christian Science is making no effort to prevent disease by sensible and proper modes of living, but when you get some sickness or disease from improper and injurious ways, then it seeks to cure by the hocus-pocus of the conjurer, and a foolish play upon words is its method. Now we all know from dear-bought experience that improper food taken into the stomach insures illness; we all know that too much food of any kind will do the same thing; and we further know that through intemperance of various kinds, we can lower our vital energies and so weaken mind as well as body, that we are the easy prey to contagious diseases. So I care not what the atitude of the mind, nor the frequency with which it repeats formulas as a guard against evil things, if one knowingly or ignorantly violates a natural physical law, the penalty must be paid. Would it not be better to teach humanity how to keep healthy by obeying the physical laws of their bodies than to teach them how, even were it possible, to overcome disease and cure sickness by mental means after being afflicted?

Good horse-sense says: Certainly, for the prevention of disease by right-living is of greater importance than its cure. And yet a noted metaphysician once said in a public lecture: "We want no kind of pathological instruction in our homes or universities, as we need no instruction in vice or discord."

Therefore, if your body is racked with pain and disease, don't try to find the cause so as to guard against it in the future, but deny that anything ails you, and keep up the affirmation, "All is good." This is Christian Science, for to admit you are sick or in pain is to cherish a mortal error in your mind, as there is no other cause of sickness.

Not believing there is, why should Christian Science ever talk about disease and its prevention? To do so, it holds, is to invite the mental images that produce it; so mum is the word when physical causes are suggested or even mentioned in Christian Science circles. They refuse to consider any not located in the mind, and yet all sickness is felt and experienced as a fact, before the mind is aware of it, unless we take one exceptional case, and that is where there is a conspiracy to make one sick by repeated statements that he looks sick. That this very thing is possible, no one will deny, for the mind and body act and re-act on each other. But if sickness steals over you before the mind is aware of it, there is always a physical cause, and sensible people will seek it instead of denying they are sick, because matter cannot feel. We have had many people who lived to be over 100 years old, who never heard of Christian Science or who did anything but obey the few simple and natural laws of their physical being.

Only a few years ago a woman died in this city who had seen 105 years of life, a number that Mrs. Eddy, with all her spiritual theories, will probably never know. Now let us look at that despised individual (from a spiritual stand), the prize-fighter. Did you ever know one of them to get sick, or an athlete of any kind, when training for some physical contest? No; and the life they lead insures perfect health, which is evidence that we could all have it without C. S. or any of its absurd views, if ready to eat and exercise, rest and sleep, as they do, to get it. Health and strength can be secured and kept by obedience to physiological laws; and it has been well said you can have good health, as well as anything else, if you are willing to pay the price. What is the price? It is self-denial; temperate living in all things, and plenty of exercise, fresh air, pure water and sunshine. But how few they are who lead such lives, for the human race is enslaved by appetite and passion; hence, the whole world in civilized communities is ailing, and, with rare exceptions, is grunting and groaning in diseased bodies; and men and women are running wildly after good health through Christian Science, as well as M. D.s, patent medicines, and every theory advanced by charlatans, quacks and fakirs. There is no mystery about the cause of diseases; and when you delude yourself with the idea that some spiritual disturbance, that you know nothing about and cannot find, is the cause of bodily ills, you are looking in the wrong direction. People eat themselves sick over and over again, and when the system is poisoned by a surplus of food that rots in the stomach, and then passes into the blood with power to derange the entire nervous system, you don't have to go hunting "mortal errors" in the mind for a cause; and unless you reduce your food supply and help nature to get rid of the impurities in the stomach and bowels in some sensible way, you can repeat all the hocus-pocus phrases invented, created or discovered by Mary Baker Eddy, and you will not get relief. You can not fool nature with denials—with a play upon words; and she will continue to inflict the penalty for gormandizing as long as you indulge in it.

We are dealing with a subject that requires plain speech, and I am going to give it, for the idea of hunting mortal errors in the thought movements, as the cause of sickness and disease, is so inexpressibly foolish, so palpably wrong, it is simply insulting to intelligence, and disgusting to reason. There is more sickness in this world, more broken-down men and women from the ignorant violation of sexual laws and excessive venery, than from any other cause—not excepting over-eating. Nothing burns out the human dynamos so quick as these causes,—nothing so depletes the vital forces; dissipates nervous energy, and makes the body, through weakness, subject to so many ills and ailments. Those common diseases,—dyspepsia and indigestion, have their origin almost, without exception, in sexual excesses and transgressions; and when you shut your eyes to these facts and set the imagination to work trying to discover spiritual causes, you are wasting time and effort. No deluge of words from a spiritual standpoint can disprove the fact that our insane asylums are filled with the victims of sexual indiscretions and perversions; all these facts are a solid foundation for the declaration that we know that physical causes are responsible for mental conditions, Mary Baker Eddy to the contrary notwithstanding.

Yet what has Christian Science to say about such things? Nothing and it pays no attention to them, whatever. It prates of errors in the mortal mind, which have no more to do with these results than a shadow has with the object that insures it; and while it continues to deny the existence of physical laws that control both mind and body with despotic power, when the same can be clearly shown and demonstrated, I feel perfectly justified in declaring that Christian Science is the nearest thing to a fool's philosophy that has ever been presented for serious consideration. If further evidence is wanted to substantiate this assertion, I know of none more convincing than to read by the light of reason that senseless product of Mrs. Eddy's brain: "Science and Health, with a Key to the Scriptures." There you have a lot of old religious gags, which are stale with age and long usage, which can be made to mean something or nothing, as the individual may interpret while reading, and with them goes assertions and affirmations repeated over and over again that have not one demonstrated fact on which to rest. The author seemed to think, when writing, that her readers would not be thinkers, as is the case with those who accept Christianity. So anything that came into her mind she jotted down and labeled it a fact in Christian Science. The most preposterous absurlities are presented with the request that they be accepted through faith; and those who read are expected to surrender their common sense and become intellectual sponges; for in no other way can her thoughts and theories be accepted. As I read the book by the light of reason, same as I read all books, sacred or profane, I am compelled to say that in nothing ever encountered as a literary production, was my time more completely wasted, and my verdict as a devotee to reason and common-sense is this: That the printing press could not have been used for the dissemination of ideas having less value, for there are none.

If Christian Scientists were to really try to live by the doctrines of the book, they would all be dead inside of 30 days. Now listen to this gem from the successor of Jesus Christ: "We are Christian Scientists only as we quit our reliance on material things." If this statement goes, then not even Mary Baker Eddy is one herself, for she relies on material things to prolong life just the same as the most pronounced Materialist.

She also declares in plain words that heat and cold are products of fear; and yet to avoid cold in a New England climate she keeps the furnace well filled with good Pennsylvania coal. What is Mary afraid of?

In regard to food, she says: "The fact is, food does not affect the existence of man, and this fact becomes self-evident when we learn that God is our only life." And yet Mary and all her followers continue to eat, and as actions speak louder than words, we must reach the unavoidable conclusion that she doesn't believe her own statements, or any of her professed followers.

Again she says: "The less we know or think about hygiene, the less we are predisposed to sickness." Is it possible to make a more specious plea for ignorance as a basis for health?

And this is Christian Science! Real science combats such foolishness with a long array of solid facts, which show that hygienic knowledge has done wonders for the world and is destined to produce greater results in the future.

But time does not permit a seriatum discussion of all her follies, and as she denies the existence of matter, and refuses to pay any regard to our mental machinery, I wish to touch that phase of the subject and to see as far as possible how it acts. "The view entertained by the best cerebral physiologists," says such noted authority as W. A. Hammond, "Is that the mind is a force developed by the action of the brain." Says O. W. Holmes, of imperishable memory, "the brain must be fed or it cannot work. Four great vessels flood every part of it with scarlet blood, which carries at once fire and fuel to each of its atoms. Stop this supply and we drop senseless." This is the way we get thought action and preserve consciousness, and when this supply of "fire and fuel" in the form of blood stops, it means good-bye to Mary Baker Eddy and every Christian Scientist on this earth. They live as we live, and go as we go, in strict accordance to physical laws, which they hold in professed contempt.

It is very easy to say, "There is no matter; all is God, and God is spirit," but when we get right down to business, we find we are material beings, that the blood is the life of the body, and material food is necessary to make blood.

Christian Science is in conflict with true science for there is nothing in it that conforms to the conditions we exist in, for they are all characterized as unreal, and their scientific study after the methods of Holmes, Hammond, Huxley and Haeckel as a waste of time. Think of putting anything that this shallow and unphilosophical woman has ever written by the side of these great men's productions, and calling it "science!" It is to make a burlesque of the word, and to insure disgust in the minds that know the value of reason and govern their thinking by it. With perfect accuracy, real science shows how the "brain is constantly receiving messages from the senses and transmitting orders to the different organs." It shows it is done through two sets of nerves—the sensory and the motor, and yet Christian Science, with a jumble of words meaning nothing and conveying no idea to the intellect, talks about "spirit" and its being the cause and the only reality in the universe.

When we consider that millions of dollars that have been drawn from the pockets of weak and credulous individuals by this woman for her inane and jejune writings, the standard of ordinary intelligence shrinks and shrivels until we are lost in wonder. These people are not thinkers,—they are believers; and they have permitted themselves to gape and swallow her nonsense without close inspection.

Now we want to get at the way Christian Science heals the sick, for it has healed, and it has oftener failed to heal. Let one who speaks ex cathedra tell us: "The skeleton of every treatment long and short is: we use thought transference. We speak to the immortal and perfect Being of the patient. We declare the mortal is nothing. We say the perfect is all. Our word comes true upon us. The patient is well. We get good results from saying: You know that matter cannot feel; it never did; it is only a shadow." Then we are told what happens in silent treatment. Your patient hears with his mortal mind, and when it agrees with what you are saying, its agreement causes it to give up its own claims and to accompany your assertions, and the outward sign is the patient is healed. To be well done is to have the mortal say it is nothing."

Here we have the secret, the sum and the substance, and it is identical with Wittmer's system of mental healing by suggestion, though Christian Scientists deny it. I have Weltmer's complete course, which has sold as high as $100, and he talks to the sub-conscious mind and Christian Science talks to the Perfect Being, which is the same thing under another name.

The Catholic Church has used old bones, labeled sacred, and produced through suggestion equal results; and Helen Wilmans was both successful and unsuccessful in her methods and system. But let us bear one thing in mind: no sudden and immediate cures follow these mental treatments where deep-seated and organic diseases exist. Cancer and consumption, for instance. The patients are treated for weeks and months, giving time for physical changes to occur in the cells and the tissues, which changed modes of living and hopeful, cheerful thoughts are great factors in producing. To inspire confidence in a patient is nine-tenths of the power found in any system of healing, and drugs have accomplished wonders sometimes when the sick person was hypnotized with the idea they would; and there was never a patent medicine put on the market that lacked for testimonials to prove its curative power. Many people imagine they are sick, and when such is the case, mental science and Christian Science act quickly, for mental action is simply reversed. But old and chronic diseases require time and patience, for nature does the healing and the curing, after fear, worriment and despondency have departed, because of the exhilarating power of hope and expectation received from other and positive minds. The way Christian Science and every mental science helps nature to do the healing, which is never miraculous or not in accord with physical laws, is so well expressed by Elbert Hubbard. I will use his words in telling what follows a cheerful, hopeful state of mind: "The circulation becomes normal, the muscles relax, the nerves rest, digestion acts, elimination takes place", and the patient gets well Simple as falling off a log, and nothing new.

Mary Baker Eddy has made no new discovery, and has done nothing that Wilmans, the Catholic relics, shrines and prayers, Helen Wilmans, and our old friend Lydia Pinkham, Peruna (27 per cent alcohol), Thomsonian remedies, and many M. D.s have not also done, and when she claims that knowledge of the Scriptures and belief in something called God are indispensable in healing the sick and curing disease, she is just talking, and cannot prove her statements, for everything she and her followers have ever done has been duplicated by both mental and material agencies, and the evidence can be collected to show it. There is nothing in Christian Science that reveals the power of any God, apart from nature herself, and when conditions are right by mental action or otherwise, nature is always ready to heal thro' the action of physical laws that control our bodies. My greatest objection to Christian Science and Mrs. Eddy is this: Through her so-called science, she is trying to mystify the people and to perpetuate that hoary-headed superstition, known as Christianity. It was slowly dying of dry rot when she revivified it by claiming that when it was rightly understood it possessed mysterious powers to heal the sick and cure disease; and, as this idea is spreading like a fresh scandal in neighborhood gossip, millions will continue to hang onto the Christian faith and to connect themselves with some church where reason is debarred entrance. Anything that perpetuates superstition or keeps the human mind in bondage to sacred books and sacred nonsense, is an evil, and though Mrs. Eddy and her ideas are a big improvement on John Calvin and his, what the world wants and needs to progress as it should, is not more superstition, but the gospel of reason and common-sense promulgated by free and fearless minds.

MR. WEAVER ANSWERED.

Mr. F. S. Weaver of Vera, S. D., thinks I have struck a new lead. In stating that the Bible fails to give us the age, death or burial of any of its female subjects. We notice that he fails to give us an instance where it does. But would rather make us believe that they are all still living. That in our estimation would be the new lead in case there was any in it. We take the Bible as it reads and if it don't mean what it says then it don't mean anything. Why should it give us the age, death and burial of its male subjects from Moses on down, and not mention the female portion? Does Mr. Weaver claim that they are also living? If not why not? The moment any one commences to head the Bible with their allegorical or visionary glasses on, that moment they destroy the literal meaning in toto. Just say it is all allegory and let it pass. Don't put an allegorical construction on one text and a literal meaning on another, for in that case you get mixed up so you don't know where you are. For our part we would rather believe that the Bible, God, Jesus and all was a fraud and deception, rather than to try to smooth it over with an allegory, for in that case you will have to guess at the meaning and in the other you will have no meaning to guess at. Mr. Weaver must also recollect that Mother Eve is not the first female spoken of in the Bible. There was one created on the sixth day we are told. While Eve was not created until the man got lonesome in the garden of Eden. Perhaps Mr. Weaver can tell us what became of this female, and how we are to reconcile the six days creation theory with the creation of Eve in the garden of Eden. Then we can't see how we can bring Mother Eve in as the mother of saviors when no savior is mentioned in the old Testament. And as to bringing sin into the world God says I create the evil, so don't blame the poor woman with it, just call it an allegory and let it pass. It is passing strange as Mr. Weaver says that men and women will allow their imaginations while reading the Bible to carry them far beyond the reach of sense and reason and claim that it must be so because it is in the good book.

JOEL M. BERRY.

Forward, O sublime army of progress, forward until law is justice, forward until ignorance is unknown, forward while there is a spiritual or temporal throne, forward until superstition is a forgotten dream, forward until the world is free, forward until human reason, clothed in the purple of authority is king of kings. —Ingersoll.

We Americans pity ignorant savages who live in terror of their cruel gods, their demons which keep them in abject slavery, but we ourselves are the slaves of a demon which blasts our hopes, blights our happiness, casts its hideous shadow across all our pleasures destroys our sleep, mars our health and keep us in misery most of our lives.—Orison Sweet Marden.